Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JUNE 27, 1901. NUMBER 17

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

Reprinted from UNITY in Pamphlet Form. 236 Pages.
50 Cents. Sent on Receipt of Price by :: :: :: ::

Unity Publishing Company
3939 Langley Avenue :: :: :: :: Chicago

CONTENTS.

PAGE.

NOTES 259
Religion and Expositions 260
GOOD POETRY—
Hjalmar Hjorth Boyesen 262
An Every Day Tragedy 262
Norway 262
Juno Ludovisi 262
The Seventh General Meeting of the Congress of Religion.
Address of Welcome to the Churches, Rabbi Israel Aaron, D. D. 263
The Things that Unite, Opening Sermon, Rev. Hiram W. Thomas, D. D. 263
Higher Living XIII—Smith Baker 266
THE STUDY TABLE—
The Representative Significance of Form, C. S. K. 267
THE FIELD—
Confession of Faith, *John Stuart Blackie* 268
Two Art Books, B. J. 268
Foreign Notes 268
In Memorium 269
Ryder Memorial Church 269
Good Heart, *Burns* 269

Unity Publishing Company, 3939 Langley Avenue, Chicago

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction.

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JUNE 27, 1901. NUMBER 17

Mr. Engel, one of the great St. Louis brewers, in a recent address said on behalf of his fellow brewers, "We are not kicking at all about expansion. Our company is shipping hundreds of thousands of casks of bottled beer right along. Last week we filled an order for ten thousand casks and we have had single orders as high as twenty thousand casks. * * * I am informed that nearly all this is used by the natives." Evidently here is a form of western civilization congenial to the orientals. Will this beer culture help to Christianize and civilize the Island of Luzon? It is evidently to have a trial.

An article in the *Literary Digest* gives a startling exhibit of the slow but sure methods by which science is increasing the wheat crop. It is estimated that an increase of twenty-two million dollars in the wheat yield of three western states has already been achieved by the triumph of "experimental breeding" of wheat at the Minnesota Agricultural Station. Here wheat is planted one grain at a time and the cross fertilization of the wheat flower is accomplished by the interference of the dextrous fingers of man. It takes ten years of this careful laboratory work to bring a new wheat to the farm test. Is there not a great future for the farm school?

Readers of UNITY in and out of the city will learn with sympathy of the death of Mrs. E. A. West, of the West Side, on the 20th. In the early part of her life in Chicago Mrs. West—then Miss De Clercque—was a teacher of high standing in our public schools. She was a member of the Third Unitarian Church, and in her years of physical health was an active worker on many lines that made for culture and better living. She was a woman of unusual moral consistency and strength of character. The principles she taught and believed in were manifest in her daily life, which was singularly truthful and upright. She leaves a husband and sister, Mrs. Conger, who will deeply mourn her loss, and a large number of friends who sympathize with them and who will hold her memory in grateful recollection.

The International Jubilee Convention of the Young Men's Christian Associations of North America has just been held in Boston. A condensed report of the meetings before us leaves us with the feeling that this is an organization still suffering from somewhat inflated methods, a little boisterous and trusting too much in statistics, always deceptive, never more so than when used to measure religious potency. But more than this, it impresses us as an organization that is preparing to erect a noble superstructure without giving due attention to foundations. It has accepted some previous architect's plans for a foundation which it does not care to examine, but concerning the adequacy of which there is a far reaching distrust. But notwithstanding all this the program was filled with notable events, and is characterized by marked power. A sermon from Rev. Charles Cuthbert Hall and the discussion of many practical questions by leading thinkers and reformers must have made memorable the occasion.

The most hopeful and significant advance toward religious union that has come under our notice for many a day is the result of a conference of missionaries in the Philippine Islands, over which presided a Methodist Bishop. The proceedings were reported by a Presbyterian secretary. The Island of Luzon was practically divided up between various denominations anxious to push missionary work. It is agreed that for three years one denomination will not try to invade the territory of another. All new churches established under the auspices of this evangelical union are to have one name, i. e., "The Evangelical Church," with the denomination in charge bracketed underneath. This is indeed but a union of evangelicals, but when the evangelicals learn fraternity they will be prepared to fraternize with still others who outside of their outermost rim still 'adore God in pure actions,' "do justly, love mercy and walk humbly with their God," "visit the fatherless and the widows in their affliction and keep themselves unspotted from the world."

With the passing of June the great American industry of turning out graduates comes to a close. It has been the privilege of the Senior Editor to take part in the graduating exercises, to speak the "address" at the High School of Ottumwa, Iowa, the Princeton-Yale Preparatory School, the South Side Academy and the Academic Department of the Armour Institute, Chicago, the Polytechnic School, Toledo, Ohio, and the Hillside Home School, in Wisconsin. As might be expected from the titles of the schools, progressive methods were manifested in all these places. The new education was demonstrated to be educational. At the Armour Institute, the Toledo Polytechnic and the Hillside School manual training organically recognized as an element in mental training and in each of these cases there was abundant evidence that not only literature and art, but the graces, the ethical appreciations and the spiritual earnestness had nothing to lose but everything to gain by this union of workshop and library, of books and tools. The Hillside Home School and the Toledo School successfully continue the union, which to the regret of many people the Armour Institute abandon, viz., the co-education of boys and girls in shop as in classroom. Doubtless there are practical conveniences in this solving of the educational sum by cancellation. The Armour Institute cannot fail to do good work though girls are excluded. There are plenty of boys to occupy all the benches and to take in

all the privileges this institution can offer, but we cannot well understand the definition of "Engineering" or "Engineering School" that necessarily excludes women from its activities. In many ways the Hillside Home School is the most unique experiment of all the schools mentioned. Far away from city, three miles from a railroad, without the help of steam or electricity, with boys and girls of all ages from infants to young men and women ready for college, this joint education of head and hand is successfully carried on and preparations are well in hand for a still wider extension of the principle. We trust the time is near at hand when the "Home-School" will be in an emphatic sense a "Farm-School," when the garden, the farm and the barnyard will not only be delightful accessories, but *essential* elements in the curriculum, an integral part of the training all the way from the primary class to the college line. The ten graduates of the Hillside Home School represent its maximum up to date. We shall look for more and better graduates in the future complimentary as are the present. This school has passed out of the experimental stage, but still it has a great field for experimentation. It is a school for teachers to study, for parents to watch, a school so good that unless it is disloyal to its past opportunities it will rapidly become much better.

It is to be regretted that a temporary misunderstanding and a clashing of the open and the close fellowship interests in the Tent Evangelist at Buffalo has found limited publicity. The item in the public press which gave wings to this misunderstanding will doubtless outrun the corrections that ought to follow, and some people, distrustful of the practical possibility of fair play in the exchange of religious ideals will hasten with their "I-told-you-sos."

The facts are that the invitation to the Congress to occupy the "Tent Evangelist" with *carte blanche* to carry out their own program in their own way was a bona fide one, sincerely extended and cordially accepted, earnestly reiterated. But this same invitation was limited as to dates and hours, for the same committee had given certain hours in certain days to the charge of certain other committees who were not willing to accept the open fellowship. It was really the "Tent Evangelist," founded by a Presbyterian paper, largely supported we suspect by Presbyterian money, certainly by Evangelical money, undertaking to express its breadth of hospitality by becoming host to organizations reaching in religious fellowship from the Congress of Religion to the Salvation Army, these extremes being congenial guests to the management but not, of course, wholly congenial to one another. This brought about the apparent anomaly of a Jew and the free religious implications going with the same being cordially welcomed as such on Sunday night, but excluded as such on Monday night, not because there was a change in hospitalities, but because they represented differing programs. When this apparent contradiction first appeared there was a prompt protest and a prompt withdrawal on the part of the Free Religious Association program from the Tent altogether, followed by as prompt a protest and would have been followed by as prompt a withdrawal by the representatives of the Congress and the New York Conference of Religion.

But upon a better understanding of the situation the representatives of the three organizations involved in the Congress program withdrew their objections and continued their acceptation of the hospitality, concluding wisely, as we think, that it would be narrowness on their part, to refuse to exhibit a free platform on Sunday night in the Tent because a limiting platform was to be exemplified on Monday night.

We must respect the evangelical anxiety that asked for five evenings in the week that would have an excluding fellowship in the Tent where they knew that on Sunday night and during the day hour there would be the inclusive fellowship, if we are to ask them to respect us in our scruples against such limitations.

The emergency arose unexpectedly. The conclusions had to be arrived at hastily, the decision was necessarily largely thrown upon the President of the Free Religious Association and the Secretary of the Congress. But the decision was not arrived at until William C. Gannett in full sympathy and active co-operation with all three organizations involved had gone to Buffalo, met the representatives of the "Tent Evangelist" and by free use of special deliveries of telegrams and telephone the frank understanding was arrived at as indicated above, the whole episode representing a triumph in the interests of the broader fellowship, a remarkable advance in religious hospitality and the vanishing end of that dogmatic solicitation that is afraid of a Jewish truth-teller or a pagan truth-seeker.

Religion and Expositions.

Before this reaches the eye of our readers the Buffalo Congress, which has occupied so prominent a place in our columns for many months now, will largely be a thing of history. These words are indited on the eve of starting.

It is unwise as it is unsafe to prophesy concerning that which is about to be history. That the Congress occupies an anomalous position in the minds of most of those who give themselves to religious activities, whether laymen or ministers, is manifested by the hesitancy of both ministers and laymen to give it more than verbal and passing indorsement. The Congress stands for the non-sectarian spirit, and while many ministers who signed the initiative call give assent to its emphasis, but few recognize the claim of this spirit for any practical support, much less as superior or even equal to the claim of the "denominational loyalty," which is practically so imperative. The Congress aims to recognize and emphasize the common life and the fundamental harmonies between orthodox and heterodox, and still, like hostile armies under a temporary truce, they suspend hostilities with loaded muskets and shotted cannon, they sleep on their arms, one army distrusting the other, prepared at any moment to renew the old conflict. The Congress idea aims to unite at least in occasional fellowship and in fraternal bonds Jew and Christian, but even among the most repre-

sentative leaders or in spite of them there is to be found the old distrust and theological dislike, the Christian no more distrusting the Jew and his influence than does the Jew suspect the Christian in his efforts towards fellowship.

The Congress would fain exemplify the methods and advance the spirit of comparative study in religion. And still the presence of representatives of religion of non-Jerusalemic origin are too apt to be regarded as curiosities, living specimens in a religious museum, and the representatives themselves unconsciously lend themselves to this idea in the gorgeousness of their apparel and sometimes the extravagance of their rhetoric, reveling in their metaphysical abstractions rather than humbly presenting their practical perplexities and their ethical needs which are largely identical with those of human nature in general.

The Congress ideal is not a novel one. The comparative study of religions had its rise in the linguistic studies of Sir William Jones and his colaborers. It has had a popular interest that is at least as old as the brilliant achievements of Max Muller. The idea of a common platform for the discussion of questions by representatives of all religions is certainly as old as the Free Religious Association, which for thirty years or more has loyally held to the ideal and signally expressed it at least in successful annual meetings throughout this period.

And still it has been hard, even for those on the inside, to take the Congress seriously and to regard it in any other light than as an occasional spectacular exhibit of a fellowship more fanciful than real or at least so far beyond the actual as to remove it from the realm of the practical. The congress promoters have found it necessary in the main to catch the religious world, so to speak, off its guard, to take the public at the flood tide of some unifying enthusiasm in order to successfully make an exhibit or find a hearing.

There is an underlying philosophy strangely suggestive and fascinating to be found in the fact that this Congress, like its immediate progenitor, the Parliament of Religions, naturally travels with the "expositions."

It is now quite apparent that the Parliament of Religions was a startling surprise, an unexpected triumph to most of the religionists who gave it good natured consent on the theory that "it would not amount to much." It is quite apparent from the reaction in the minds of many who took part in it that it could never have been had they foreseen its logic and anticipated its significant success. Many denominationalists that took part in it have been busy ever since in trying to counteract its influence and have been shy of any forces that look toward a perpetuation of the same.

The Congress went South and found a reluctant hearing in Nashville, carried thither by the Tennessee Exposition, anticipating by perhaps half a century the normal assent and the qualified support to be received in the South.

It is doubtful whether such a local committee, such cordial support and open-door hospitality of so many churches, as the Congress has received at Omaha and Buffalo could have been secured in "cold blood" when no exposition enthusiasm was present.

But alongside of this strategic possibility that goes with exposition enthusiasm there is an organic tie that binds such meetings and such spirit with the expositions that are themselves prophecies. It is one more and the noblest recognition of the principle that no exhibit of civilization that is confined to tangible things is adequate, that the finest products of the human mind are intangible, that there must be a spiritual exhibit as well as a material one in any exhibition of human progress that is worthy the name.

A correspondent in these columns last week showed how John Fretwell, the lay missionary of religious hospitality and open mindedness, pointed out the opportunity at the Philadelphia Exposition in 1876. The magnificent success not only of the Parliament of Religions but of the other Congresses in all the realms of thought in Chicago during the Columbian Exposition, is the triumph not yet appreciated of the world's fair. The wisest and noblest minds in France tried hard to duplicate it in Paris, but were thwarted largely through the opposition of the Roman Catholic Church.

And now there comes a bolder suggestion from the Rev. John W. Day of St. Louis who has frankly and ably stated the logical conclusion of all these when he pleads that in the World's Fair at St. Louis, 1903, this exhibit shall not be a side show but an integral part of the exhibit itself. This has always been the contention of UNITY. We have believed that all these meetings should be provided for inside the ground, given such architectural prominence and such program advantages that they would become the alluring stars in the exposition gallery, thousands would gather there for this quickening to which the brilliant and now doubly illuminated material exhibit would be fitting setting and dramatic enforcement.

We let our friend and colaborer, Mr. Day of St. Louis, finish our editorial, believing that he has struck a responsive chord in the minds of the wise and the hearts of the good everywhere. The "Tent Evangelist" projected by a Presbyterian newspaper in New York, which has haltingly but courageously groped towards this ideal at Buffalo, will in St. Louis have a brilliant successor more worthily conceived and the principle more herocially carried out, and its inclusiveness will become triumphant and joyous where now it is tentative:

> Let it not be a tent—let it be a building, which shall represent religious development in America; side by side with the scientific, industrial, artistic and philanthropic development. Whatever plan is adopted, the exhibition of the work of the churches in America ought to be complete. It is said that the Fair is to be not so much an exhibition of things as of life—an admirable distinction. We may expect, therefore, that the mechanical wonders of the age, the material achievements, will not crowd and overshadow the highest achievements of humanity.
>
> If human life is to have more attention at this Fair than at any previous exposition, it follows that the greatest concern of human life—its religion—must have a place never before awarded to it. Never before did churches try so hard to meet changed conditions. Never were changes so hard to meet. The great opportunity, therefore, is to show how far the churches have succeeded in this struggle. What can they exhibit to show their modern place and power? What finished products can they present?
>
> If there is to be a hall of philanthropy there should be a cathedral of religion. In this cathedral it should be possible to see an exhibition of what churches are doing. Their standards should be displayed. Their preachers should be

heard. Their literature should be available. Their various methods of work should be indicated. The extent to which the church is itself contributing to social welfare should be demonstrated.

Nothing more inspiring in prospect is opened to us than the prospect of a demonstration of how liberty in government affects religion, how democracy reacts upon faith, how freedom in difference leads toward the strongest unity in spirit. Of this there might be a symbol at the coming Fair. Let us hope and work that such a symbol may be lifted up before the world. Let us in our thoughts, our sympathies, our affections and wills, express the breadth and height and depth of the kingdom of God, and do more to bring that kingdom in. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not, lengthen thy stakes."

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HJALMAR HJORTH BOYESEN.

Born Fredericksvaern, Norway, 1848. Died in New York City, 1895. He was graduated at the University of Christiania and removed to Chicago, Ill., where he was associate editor of a Scandinavian paper. He was professor of German at Cornell and professor of Germanic language at Columbia College. In addition to his poems he published essays and stories.

An Every Day Tragedy.

He sat in honor's seat,
And rapturous ladies gazed into his eyes.
She stood without, beneath the wintry skies,
In snow and sleet.

He spoke of Faith's decay;
The ladies sighed because he spoke so true.
She hid her face in hands frost-numbed and blue,
But dared not pray.

In church, in court, and street,
Men bowed and ladies smiled where'er he went.
She stole through life, by shame and hunger bent,
With bleeding feet.

Upon his wedding-day
She stood, with burning eyes that fain would weep,
And heard the dancers' tread, the music's sweep,
Sound far away.

The bride so pure and true
He took unto himself in haughty mood;
And all the paltry world applauding stood,
Though well it knew;

The while in frost and snow
Half-clad she stood upon whose maiden breast
He pledged his faith, for love's supremest test,
In joy and woe.

Norway.

Winter has its icy crown
Pressed round Norway's temples hoary;
Midnight's sun has showered down
On her head its glory.

Time's swift waves their power broke
'Gainst her ancient rocks and bowlders;
And the sea its misty cloak
Flung around her shoulders.

But when easeful Summer sinks
O'er the gleaming fjords and valleys,
Bursts the wood-lake's wintry links
And the lily's chalice—

Oh, what throbbing life aglow!
Oh, how fair the birch and willow,
And the gulls that drift like snow
O'er the rippling billow!

Giant-like the glacier looms,
Seaward throws its branches mazy
And on winter's bosom blooms
Fearlessly the daisy.

Lo! the wild, bright peaks that shine
Through the clouds that veil their bosom,
At whose foot, 'mid birch and pine
Fragile lily's blossom!

Here it was where Frithjof gay
Wooed King Bele's fair-haired daughter!
Here she sang the sweet, sad lay
Which her love had taught her.

Hence those Vikings sprung whose sword
Waked the South from idle dalliance;
Who in Vineland's rivers moored
Dauntlessly their galleons.

Now, alas that age hath fled,
Fled the spirit that upbore it.
Ah, but still doth midnight shed
Flaming splendor o'er it.

And the fame which curbed the sea,
Spanned the sky with runes of fire,
Now but rustles tremblingly
Through the poet's lyre.

Juno Ludovisi.

I.

White, silent goddess, whose divine repose
Shames the shrill ecstasies of later creeds,
What might is in thy presence that it breeds
This calm and deep delight that neither knows
Regret for past nor fear of coming woes!
I feel thee like a stately monotone,
Whose soundless waves against my spirit thrown
Make strong and pure. I feel the joy that flows
Like mild, unceasing rain upon my sense
From Nature's myriad fountains. In my soul
The lusty pagan wakes and roams the dense
Arcadian shades, and hears the distant roll
Of mingling echoes,—hears as in a dream
The cymbal's clash, the wild bacchante's scream.

II.

Sublime the thought that dwells within this stone
Imprisoned, yet immortal in its tomb.
Where since the world emerged from Chaos' womb
Was peace so sacred and so perfect known?
A spirit from some high ethereal zone,
A spirit pure and passionless and free,
Has flushed thy snowy immobility
With an intenser life-bloood than his own.
In thy majestic womanhood more fair
Thou art than all the weeping horde of saints
Whom men invoke with incense and with prayer.
I in thine ear benign would breathe my plaint;
Before thy tranquil eyes and in the shade
Of thine eternal brow my sorrows fade.

III.

Come, gentle mother, and resume thy sway!
Lift up the mellow splendor of thine eyes.
Awake the dumb and callous earth that lies
Steeped in reluctant sleep. Send forth the gay
Olympian throng that, vanquished, fled away
When the pale King of Sorrows conquering came
From out the East. Within thy mighty frame
New life is kindling for a holier day.
For hark! Methinks within this gurgling stream
The Naiad's silvery voice I faintly hear;
Among the leaves I catch the fleeting gleam
Of white limbs vanishing; yea, far and near
Strange whispers haunt my sense, and tenderly
The hamadryad's pulse beats in this tree.

The Seventh General Meeting of the Congress of Religion

Convened in Buffalo June 26—July 1, 1901.

Address of Welcome to the Churches by Rabbi Israel Aaron, D. D.

In welcoming you to the churches of Buffalo I greet you in the name of the city's higher life, whether that be associated with pew and pulpit or not. There may still be within the confines of this municipality, as there are still in every city of the land, religious bodies not in sympathy with this Congress. But I am confident we may ignore this with equanimity, in the knowledge that, irrespective of church affiliation, every lover of God in Buffalo, rejoices in the presence of this gathering of truth-seekers, and joins me in greeting these builders of the great highway whereon all may walk in peace and amity, no matter how they may differ in views, doctrines, or dogmas. And, so, in the name of the divine love of truth and the cause of humanity; in the name of all that there may be in this city of higher living, high aspiration and willing sacrifice for the cause of God, I bid you welcome, thrice welcome!

It is with a sense of gratification I can say that a feeling of good fellowship between the churches has been an encouraging characteristic of our community, from the day that Merdeshai Noah laid the corner-stone of Arrarat, a city of Refuge for the Jews, in the communion-table of an Episcopalian church, to the present. It has been a flower of steady growth, spreading its grateful fragrance into ever-widening circles. Orthodox pulpits have been occupied by men of recognized liberal leanings, connected with liberal churches, and people of every shade of religious thought have unhesitatingly fraternized on all possible occasions. We are, I believe, doing what we can to speed the day when there shall be "one heart," if not "one way" on earth.

Fitness and suggestion there is in that the Congress holds its opening session in a temple of the mother religion of all modern monotheism. In this place Christian Congregations, in their time of stress, have gathered week after week, for prayer, praise, and preaching, and departing, left behind them testimony of their love and appreciation inscribed upon its walls. We have honestly endeavored in our feeble way to make this building a "House of prayer for all people."

This parliament of teachers and preachers exemplifies in the very fact of its meeting the heart of the most hopeful manifestation of the religious spirit. Its watchword is: "Let us confer!" In less happy days, long past, the *battle-cry* even of the scholar was: "Let us dispute!" The dialectic athletes of the schools pitted their learning and acumen against one another in the spirit of vituperation and violence. And when argument failed to convince those who stood ineluctable in the citadel of their convictions, those in power did not contemn the stake and torture-chamber as valuable auxiliaries. Those whom sophistry and casuist's syllogism could not silence, the sword removed, amidst the applause of the pious. There may still be some who would approve of such procedure, but most men delight in just the opposite. They consider natural, the existing great variety of intellectual hues, but they say: "Let us see how near we may come to one another; let us accentuate the peace, the harmony, the co-operation that may be created in the greater life of man." We have already learned that men may indeed be brothers in everything, even in the recognition of each one's privilege to find one's own way to heaven.

One word more: This Congress rests for its justification upon the possibility of leveling all barriers, through truth. Its endeavors are not confined to the establishment of a better feeling among men. It must also emphasize the inter-relationship of all sane intellectual activity.

The wisdom of the scientific investigator of matter and its laws has established an irrefragable connection between the luminaries of most distant space and the tiniest dust-mote gliding in invisible flight through the atmosphere of the earth. So the lines run in and out, joining all forms of religion, with every species of mental activity. Religious thought effects all research and all knowledge, as they do religion, and in endeavoring to emphasize the lines of harmony in religion this Congress also hastens the recognition of the symmetry and unity of all existence subjective and objective. Thus Israel's ancient proclamation of One God flowers out into the sublime postulate of the beautiful and perfect unity of the world and all that is therein.

May these sessions of the Congress bring unto us all better knowledge, deeper peace, dearer brotherhood, and wider sympathies. And if in the course of these proceedings there may be controversy, let us find comfort and encouragement in the ancient rabbi's dictum that: "All controversy in the cause of truth will end in the establishment of the truth."

The Things that Unite.

Opening Sermon by Rev. Hiram W. Thomas, D. D.

Behold, how good and how pleasant it is for brethren to dwell together in unity! Ps. 133:1

That they may all be one; even as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou didst send me. John 17:21.

These great words from the long ago, come to us in this glad hour with new and larger meaning. They speak of a brotherhood and joy of souls known to the few in the ages gone. They breathe the prayer of the Son of man; the prayer of humanity; for the oneness of a divided and warring world, in the great law and life of love.

The last four centuries have accomplished more than had all the ages before. The Columbian Exposition of 1893 celebrated, not alone the discovery of a new continent; it celebrated, emphasized, the victories of science, the mastery of material forces and the triumph of liberty and justice. It was the great inauguration day of the industrialism of the world.

Since then have been the large State Expositions at Atlanta and Omaha; last year was the Old World Exposition at Paris; and now has come this magnificent Pan-American Exposition, representing all the countries and peoples of the New World between the two oceans.

There have been wars since the Columbian celebration, but there have been no mighty military displays, and simply because industrialism and the enthusiasm of peace are taking the place of the declining glories of militarism. Any possible display of the armies of the whole world would not attract the millions who will come to this Pan-American Exposition, nor could it be one-hundreth part as valuable.

With the Columbian Exposition came the World's Parliament of Religion, a something that had never been, never before could have been. This Congress of Religion is the child of that great parliament that brought all religions face to face. The Spirit of the Parliament lives in the Congress.

At first it was called the American Congress of Liberal Religion; then the late and lamented Dr. Momerie of England came over and said: "Why not drop the word 'American,' and why not put the word 'liberal' before 'Congress,' and say 'Liberal Congress?'" And we all had sense enough to see our past stupidity. And then at Omaha came the suggestion to drop the word 'Liberal,' even as applied to the Congress; for it car-

ried the possible implications that the noble men and women from the churches called "Orthodox" were not liberal, and so at the session at Boston that change was made.

And now we have the name under which all the churches can meet, and the spirit in which all can work for the one kingdom of heaven on earth.

And somehow, like the Parliament of Religion, we have fallen in with the great Expositions; the managers of these have invited us, and we have found that the two have worked together with mutual helpfulness. The managers of this great Pan-American and the ministers of this city invited us; we have come, and in behalf of the Congress, I thank you all for the great warm words of welcome with which you have received us, and together we say: Behold, how good and how pleasant it is for brethren to dwell together in unity; and with the Christ we pray for the oneness of humanity in the life of the Father.

It would hardly have been possible to have held a Parliament of Religion apart from the Columbian Exposition. It seemed to be a common ground of world-interests to which all religions could come, and more than we have thought, it may mean that henceforth religion is to be more and more a part of, a larger part of, the one great life of mankind; that religion is to take its high place in the thought and work of a world, and not stand off as a something by itself. More and more, the sacred and the secular will be seen as one, as the two parts of the whole. Honest toil will be as sacred as prayer, good government as holy as the church and all days will be holy days.

With the wonder and beauty of this great Exposition all about us, and in the gladness of this first session of the seventh annual meeting of the Congress of Religion, let us make a short study of the Things that Unite.

Looking out upon the multiplicity of objects, they are first seen in their separateness and seeming unrelatedness. Then they are classified, as earth, air, fire and water; mineral, vegetable and animal, and these again are ranged in their orders; as the different kinds of minerals, the different kinds of plants and trees, of insects, birds and animals.

After the analysis and classification comes the synthesis—putting together; and in this it is seen that all these many things are related, not alone in the general fact that it takes them all to make a world, but in the very specific facts that one thing conditions another. The mineral makes possible the vegetable, and this the animal, and through the whole long way of life, the lower has made possible the higher.

And not only this, but what we call the laws of nature, though often in seeming opposition, as life and death, gravity and motion, negative and positive, work together for unity, for the oneness, the beauty and utility of the great order of nature. The universe, the one, turning; the continuity and harmony of things.

It is not thinkable that such an order is or could be fortuitous, accidental. We speak of forces—of planets and suns and systems, as unthinking, without reason; but the order of these forces is rational, and the reason of man has found and interpreted the reason of things, the reason in things. The great truth, fact, of the immanency, the Infinite, God in all nature; God in the reason and conscience of man.

But over against this oneness, order and harmony of a universe, we have the strange fact of the seeming, and often actual, non-oneness; the disorders and inharmonies; the divisions, the bitter contentions, strifes and wars of mankind.

What is the explanation of this anomaly in the order of nature? And how can this separateness and these antagonisms be brought together, reconciled, harmonized, made one in the oneness of the all? Or shall our struggling, suffering world go on working at cross purposes and warring one against the other; man the enemy and not the friend of man?

These are the great problems, world problems, questions of science, sociology, government and religion, that this Congress should try to place in clearer light.

The explanation of the enmity may be suggested in the fact that the creation came to consciousness, to self-consciousness, in man. Lifted above the limitations of instinctive knowing and doing, to man was given the power of progressive becoming; and to this higher being was intrusted the self-determining power as to what he would be and do.

With reason, conscience, volition, man was trusted forth to work out his own destiny. Related to the earth, he had to work with the material; gifted with reason he had to deal with truth, and having a moral nature he could not escape relation to the order of the good.

Given such a being, conditioned in such a world, we have the field of history—what this being has done and been; the field of philosophy—what he has thought; the field of science—what he has learned; the fields of government, sociology and religion—the relations of man to man and to God; or the moral order of the good.

The scene, the struggle, has been long and hard; often dark, sad, discouraging; but measured by the ages, the gains have been great. As a result of all that has been, the world of today is; and is better than it ever was before, and yet far from what it should be. The past looks down upon us; the future waits; upon the minds and hearts of the present is the tremendous responsibility of the now.

The yesterdays are gone, the tomorrows have not come, the now of life, of consciousness, of reason, morality, religion, is. But it is not possible to separate that which is from that which has been. If the past had been different, the present would not be just what it is. If what has been had not been, then what might have been? We do not know. What if the Republics of Greece and Rome had continued? What if Jerusalem had not been destroyed, or the Roman Empire had not fallen; or the Dark Ages been; or the Reformation; or the American and French Revolutions?

But all these tremendous world events have been, and their results have been carried forward into the mighty present with which the now has to deal. The now of the divided and warring races and nations; the now of the divided and contending religions; the now of political parties and religious sects; the now of trusts and monopolies; the now of faith and doubt, of reason and superstition; of all kinds of "isms,' old and new.

The present is largely conditioned in the heredities and environments of the past. We cannot if we would, nor would it be wise if we could, wholly break the continuity of history, of life, and simply because it is life, world-life, the world-soul, the time-spirit, moving through the ages, and institutionalizing, embodying itself in the objectivistic forms of the social order.

And thus we see what is and must be the field and work of each generation as it comes to take its place and play its brief part in the world-drama of the ages.

And it is not strange that there have always been three parties in the conflicts of thought and action. At the two extremes have been radicalism and conservatism, and between these has been the middle-good of a wiser determinism. Radicalism would root up the past—destroy what has been; break the continuity of life, of world-growth. In pulling up the tares would destroy the wheat. Conservatism would hold on to all that has been, would fasten forever upon mankind the old institutionalized forms of royalty and ecclesiasti-

cism, and thus block the pathway of liberty and progress.

Such a conservatism not only made possible but compelled the Reformation of the sixteenth century and the American and French revolutions of the eighteenth century. A wiser determinism recognizes the necessity often of the tolerance of evil and that progress is sometimes possible only through compromise. But determinism recognizes, emphasizes the eternal right and knows well that when antagonisms cannot be reconciled through the mediations of the true and the good, the end must be tragedy. It may be the tragedy of revolution, of wasteful war; it may be decline and death through the arrest of life, or the milder tragedies of trials for heresy; turning preachers out of their old church homes for believing in evolution and the higher criticism, or for not believing in endless punishment; or turning professors out of colleges and universities for opposing trusts and standing for social justice.

And now, where does the Congress of Religion belong; for what does it stand, and what does it hope to accomplish?

The Congress of Religion is too large to be a sect or a party. Its vision, its work, is the universal truth, morality, religion. Hence, as a congress it is inclusive, takes in the conservative and the radical and emphasizes a possible and progressive determinism by providing a common ground where all the divided and contending forces can meet in the one great law and life of love.

We do not tolerate, nor ask to be tolerated; we recognize each other as workers, as brothers, as lovers of the true and the good. We may be, and are, Jews, Christians, Catholics, Protestants, Orthodox and Liberal; but before and above all these we are human beings, children of the one Father, and hence we are brothers.

As brothers, we should "dwell together in unity"; we should not stand apart as enemies, nor even as cold competitors, one trying to gain some advantage over the other, but should in a great sympathy of purpose work for the universal good.

To all minds and hearts this should be, is the great and beautiful ideal; but to some, to many, it may seem far off, if not impossible. The world is old, the past has been a long, sad scene of wars, of race and religious antagonisms, of slaveries and persecutions, and even now the nations are armed and arming as never before; the stronger are crowding the weaker, and mighty trusts are controlling the sources of wealth.

Yes, but in this dark past came the "Magna Charta"; came the revival of learning, the rebirth of liberty; came the great inventions and discoveries; came religious toleration and constitutional monarchies in Europe, and American Independence. Out of all has come into the mighty present the public schools, colleges, universities, libraries, the powerful press, and, thank God, the larger rights of woman, and the new conscience of humanity.

Yes, and louder, clearer, stronger than ever before, are the protests against war and social injustice, and the deep world-cry for peace and the rights of man. And as never before, and with larger vision, the scholars and thinkers, theologians and scientists are looking into the face of religion, and mind to mind and heart to heart, studying the great truths of the soul and God.

There is in all lands a feeling of a strange awareness, expectancy; the feeling that a new day is dawning; and with all this minds and hearts are rising up out of the narrowness, the fear and bondage of the old, and coming into the larger faith and freedom of the new. Our age is moving away from the idea that truth must rest upon authority, and coming to trust truth as its own authority; coming to trust in the truth of things, the reality of the real.

This larger, higher faith is not afraid to trust reason, to trust the growing rational and moral consciousness of a world; to trust "the beyond-man," and the ever immanent God. Hence the extreme conservatism that would bind the present to the past and cut off the paths of progress is giving place to the growth of life and the extreme radicalism that would uproot all of the past is coming to see that in the old errors are often the crude conceptions, gropings after the greatest truths.

At bottom, center, this is a mind, a spirit world; man is spirit; God is spirit; hence the final harmonies, the powers that can unify, must be rational and moral. Enforced unity is despotism; the government and religion of the free must be democratic.

Is such a great, glad democracy of a world possible? Emphatically, yes. Not to believe this is to question, to doubt, the essential nature and power of the true and the good, to doubt man and God, to deny the rational and moral order of the universe.

Truth and right are, must be, noncontradictory; they are, must be, in eternal agreement. The divisions and antagonisms of our world have arisen from partial or mistaken conceptions of the true, and from false ideas concerning, and unholy desires and oppositions to the good.

Our age has learned that there is a natural order and that in obeying, working with it has come the easy mastery of its amazing forces. But our age has not so clearly seen the great fact of a moral order.

The knowledge of a few natural laws has revolutionized and augmented the fields of industry. The clear seeing and realization of a few moral laws and principles would work greater wonders in the social and religious life of our world.

Could we understand and feel the great truths, facts of the Fatherhood of God, and the brotherhood of man, race hatred would disappear; there would not be 3,000,000 men in the armies of Europe and 6,000,000 working to support them; the nations of the earth would not be spending billions to be ready to fight; the strong would not be oppressing the weak. Brothers would not kill each other; a small world-police could preserve order and enforce, if need be, the great treaties of peace.

Could our mighty trusts and the political parties see the fact of a moral order and feel the ties of brotherhood, the pride of wealth and the love of power would be lost or changed into a great sympathy for the struggling millions. Man would be the helper of man.

Could the truth of Fatherhood and Brotherhood come into all the churches, religion would be a great and blessed life of love to man and God. Love is all, love is life, the joy of life; God is love, is goodness in action. Religion is the great life of love, the glad service of love, the life of God in man. That is Judaism, is Christianity. "That they may all be one, even as thou Father art in me and I in thee; that they also may be one in us."

Royalty and ecclesiasticism were largely responsible for the divisions and wars of the past. Upon the teachers and leaders of state and church, of parties and sects, must rest the main responsibility for the divided and warring present.

Most of the great movements of thought and life began in the love of the true and the good, but their vision was partial, they became exclusive rather than inclusive, and after the death of the founders, the party or sect as it increased in numbers and wealth tended to pride and power, and for selfish ends, accentuated their peculiar teachings.

Politically, the result is partyism, rather than patriotism; the greed of gain, rather than the love of social

justice; plutocracy and not democracy. Religiously, the result is sectarianism, rather than catholicity.

Until we can do better, we must have parties and sects; better far have these with political liberty and the rights of reason and conscience in religion than the enforced unity of despotism. But the time has come when the teachers and leaders of mankind should try to teach the universal truth and right. The time is here when the great effort should be to enlighten the public mind; to make thinkers, scholars and statesmen, to lead souls into the great life of the religion of love and hope.

The day is past when any party or sect can claim to be the all. Truth and right are infinite; they belong to humanity, to the growing rational and moral consciousness of a world. As well might a child looking at the moon claim to own the sun and the stars as for a party or sect to claim a monopoly of government and religion.

It is in the larger visions and reciprocities of truth and right that the millions of earth shall become one in the glad life of love.

The Congress of Religion stands, not for retained attorneys, but for noble advocates in the high courts of the free. The Congress of Religion looks to a church large enough to hold all truth, and with a great heart of love to welcome all souls in the one family of earth and heaven.

Higher Living. XIII.

Through wisdom is a house builded,
And by understanding it is established;
And by knowledge are its chambers filled
With all precious and pleasant riches.
—*Proverbs.*

You are obliged to give this strange, new life, created by your will, the fairest, choicest setting. Your best self must be called forth, your highest instincts must reveal themselves. The home must be not alone the shelter of the body, but the cradle of the mind.—*The Jewish Voice.*

He who in the world can live on half a loaf and shelter himself in any nest—he who is neither the master nor the slave of any man, tell him his lot is sweet and tranquil and he should live content therein.—*Omar.*

In the sight of humanity and reason it is better to erect one cottage than to demolish a hundred cities.—*Landor.*

Drove home to Cambridge. The children ran about in a kind of strange, wild delight to see again the old familiar places. Oh, what a charming house they have come back to! And what delightful associations and memories they are unconsciously pressing in their hearts to be looked at hereafter.—*Longfellow.*

It is eminently fit that a strong word be said in favor of a better idea of home and the child's homing, if we may use this old word in a new and possibly more useful sense than has usually been the case. True, parents almost everywhere work and store up, build and exchange, go and come, enjoy themselves or not, ostensibly, at least, that children may be well-fortuned and happy; but it must still be too often said, really, that their own objective prosperity may be mostly assured, certain particular phases of parental selfhood and vanity be most enhanced, and certain other notions of social respectability be best realized—and each, evidently, without much real thought as to how it will react upon the unfolding, impressionable natures of the children themselves. Later on, however, these same parents find that, no matter how earnestly they may deny themselves, or worry, or command, or how hard the skilled kindergartner and other qualified teachers may work, it naturally follows that nothing ever really succeeds in even half overcoming the perversions and defects that have grown out of just such early parental neglect and indulgence.

Recent studies in psychology require us to note that the proper development of a child is governed by two things: first, by a series of native impulsions, predetermined by heredity, and forever pushing the child along in certain definite directions; and, second, by a simultaneous series of impacts of environment, forever stimulating him and deflecting him, but always in strict accordance with both mechanical and dynamic law. Everything about, even the youngest child, hinders or helps, according to the relative position and weight of these two series of governing influences. Hence, it is seen to follow that everywhere, among the rich as well as the poor, it is needed, that what is properly called the "model complex," shall be so carefully made up of the home folk, the home furnishings, and the intimate neighborhood and social circles, that it shall be especially adapted to impress the child favorably for imitation during every moment of every day. Indeed, the fact cannot be put too strongly that, as Professor Baldwn says, "The growth of the human personality has been found to be pre-eminently a matter of social suggestion"; nor, that as the social model complex is, in all its detail of form, color, tone and movement, so will the child, through mimicry and dramatization, absorb and assimilate and consequently become in many most important respects.

Hence, the home should be a place where love shall mean something more than cossetting—shall mean even the strictest yet gentlest subordination of individual desire to the higher common good; where charity for common error, justice for human weakness, and mercy for human sin, shall not be sentimentalized, but shall be given that clear understanding and bracing clarity, which is strength and joy and purity, all in one; which shall, in fact, be built for the child, lived in for the child, and in which the child shall be completely formed, rather than be cultivated as a pet, taught to be a failure, or allowed to become arrested at half developed points, or forced to grow irregularly, without let or hindrance; a home, from which the child shall finally be projected into the world, with an influence behind him that all eternity cannot neutralize.

In order to have such a home, there must be not only a purpose, but a plan, which shall be allowed to dominate from the first. And the points in the plan which are absolutely essential include, first, location where there is sufficient room, neighborhood cleanliness, fresh air and abundant light. No home can be an abiding success which is not thus founded. Again, the house should be located, sized, built, and furnished so as to admit of the most companionable use, with the least care, and should likewise be protective and restful. Everything about it should be for the family that lives in it, rather than for the opinion of the neighborhood or wider circle who are admitted to it upon a few occasions only. A house that hampers the real welfare, happiness and growth of its occupants is to just this extent seriously faulty. Indeed, how many so-called homes have need to first be most thoroughly remodeled before the right influence upon children can be secured. Houses, which themselves are awkward in size and plan, which require overwork and over-expense for their care and keep, which are incompatible, cheerless, and even dangerous, because of their inadaptability to human natures and their everyday needs are certainly of this class, likewise are the other houses that are built for show, furnished for style, and lived in for vanity, or else, removed into or carried from, in an almost ceaseless round of loneliness, equally crude and forbidding; such a place, for instance, as that in which Mr. Howells has represented the feelings of Mr. March as he entered the bric-a-brac apartments where he was tempted to the greatest "Hazzard of New Fortunes" possible, and where one could well conceive the idea that home should be not a curiosity shop but a living place with living people in it.

Nowhere else can the father have and assert intelligent authority to better purpose than in this connec-

tion. Not to attempt too much—mortgages kill a home. Not to do things impulsively, selfishly or ignorantly. The child cannot, if he lives, forgive either of these here. But to plan wisely, execute judiciously, and to help make a real home—this is a function that is worth his best preparation and care.

And the mother may remember, too, that so little a matter as the wrong picture, or even the wrong kind of paper on the wall may mar her child forever. We know this to be true of books; likewise that the wrong household temper and methods are just as serious. We know, too, that good sense, intelligence, development, sweetness, true religion, high aspiration are saving powers beyond comparison, and this simply because they are persistently generative and reformatory in the right direction.

Unquestionably, each member of the family should be afforded some adaptable corner or room which shall be inviolate for individual possession and care. What is needed is to thoroughly feel at home, and to have this feeling cultivated in every legitimate way. Feeling at home oneself is the surest guaranty of due respect for the feelings of others; proper self-regard is the basis of proper other regard. Then, let there be a kind of wholesome rivalry to see who can produce the most artistic, comforting, recuperating effects, by the simplest elementary means. A few really good things selected for comfort taste and use eventually give better results than hosts of indifferent "pieces" that clutter both house and spirit. Think how this proved to be so in that home of the Meyrick's, to which Deronda took the sensitive Myra.

Such another home comes to mind, one where there was not only simplicity of manner, but meager resources and unpretentious theorizing, and, seemingly, no settled plan whatever; and yet, one in which, because of the dominance of a vivid sense of righteous responsibility, a high grade courtesy, and the influence of a far-reaching outlook, each inmate in an individual way, grew into that symmetry of character which of itself is the earnest of the most faithful, most useful, and, consequently, highest life that parents can be held responsible for. SMITH BAKER.

THE STUDY TABLE.

The Representative Significance of Form.*

This book is evidently the result of long and loving labor bestowed by a scholar well versed in the subtleties of his difficult theme.

We confess at the outset of this notice that we have not made ourself complete master of Professor Raymond's theory of Comparative Aesthetics of which this portly volume of five hundred large pages forms one-seventh part if the other treatises are of equal voluminousness. Think, O busy man, of reading thirty-five hundred pages about one man's theory of art, and finding time to love your wife and go to market besides!

Frankly, this book seems to us too long for its content. We should pronounce it one of those cloistral treatises whose endless divisions and subdivisions are forced down the mental throats of our college youth by the modern water-torture of marks and percentages till art, ethereal messenger of the gods, appears to them a grim and stony task-master whose company they forswear in later life, like the boy who was made as a punishment to learn ten lines of Montgomery's "Satan" with the beneficent but mixed effect that he hated both Montgomery and Satan forever after. Let us hope that no student will ever hate our learned and conscientious author, and so when he would fight along with Henry V or soar with Shelley's skylark or dream with Hamlet, we would suggest that he first wrap up the Representative Significance of Form in reverent cerements and consign it for the nonce at least to the innocuous desuetude of the school-room bookshelf.

And yet the ideas put forth in this book are modern, and clearly if somewhat too academically expressed.

Disintangling as far as possible the simple theory of Professor Raymond from the tabulations and combinations and permutations with which it is, we think, overloaded, it is evident that the author stands fairly and squarely on the assumption of a second and generally occult set of faculties inherent in the constitution of man which following Hudson and others he calls the sub-conscious. This sublinnial self he infers from the phenomena, assumed to be unquestioned, of telepathy, mind-reading, hypnotism, etc., and from such abnormal instances of genius as those manifested by Blind Tom, Zerah Colburn and others. This secluded chamber of the mind he holds to be the home and seat of the indwelling Deity—its content the only medium of direct communication between God and man—the core of immortality when it arrives at self-consciousness in humanity. This is the bearer of all inspiration, the spiritual or religious flowering into faith, the imaginative into the ideal, as embodied in art.

But religious inspiration may remain uncommunicated except to the immediate recipient, whereas artistic inspiration must seek the aid of *science* or objective knowledge in order that it may manifest itself in *form* apprehensible and comprehensible to other human beings.

With all this new philosophy, however, our author is quite orthodox, and rather goes out of his way in a book on art, we think, in giving up a large slice of this work to an attempt to reconcile all the statements of the Bible (once more!) to modern ideas of consistency and ethics. The sub-conscious mind, he says, although a perfect deductive reasoner and of amazing memory, still has to receive all of its education through the suggestions of the objective brain, which, being subject to the ignorance, misapprehensions and unruly passions of its particular age and time, may impregnate its shut-in brothers with such error that the Divine message, passing through it, becomes colored and to a certain degree debased by the medium through which it flows: hence the appearance of human fallibility and inferior morals in the book which reports nevertheless the immediate voice of God. This is an old friend with a new face and is chiefly interesting as exhibiting one of those canal-locks of the mind by which our orthodox friends are letting themselves down easily (or pumping themselves up with difficulty?) to the level of the inevitable conclusions of the Higher Criticism.

An enormous number of generally well chosen quotations and examples illustrate Mr. Raymond's position, though we think that the few citations from his own verses exemplify the fact that the critic is seldom the poet.

Much of this volume is given to an extension of Lessing's theory (in the Laocoön of Painting, Sculpture and Architecture), as arts in Space, and of poetry, music and oratory as arts in Time; and then a like attention is bestowed upon their interpenetration, as of Time-art by Space-art and Space-art by Time-art, till—"Shining on, shining on, by no shadow made tender, the soul falls asleep in the sameness of elaboration!" Painting versus poetry, sculpture versus poetry, the statuesque versus the picturesque—architecture versus the picturesque and ever so many other versuses till finally when we are requested to consider architecture as epic, realistic or dramatic, we simply give up, certain only of one thing—namely that the ordinary reader, what may be called the lay-literature lover—he who loves art because he loves it, and is used to plunging head-foremost into Spencer or Shelley or Raphael or Angelo, without caring a pin whether the master's method is

* "The Representative Significance of Form." George Lansing Raymond. G. P. Putnam's Sons, N. Y. Price $1.75.

religous, artistic, or scientific-artistic or artistic-artistic, to use Professor Raymond's own formulas,—that this mind, we say, moves on lines so far from the professional one, that like geometrical parallels, though produced to Infinity they would never meet.

C. S. K.

Two Art Books.

From George Bell & Sons of London comes the twelfth volume of a series of books on "The Great Masters in Painting and Sculpture."* These studies have apparently been delegated to individuals best fitted by special research to prepare them. The last one, by Herbert Cook, M. A., F. S. A., deals with Giorgione, "the most poetic of all artists" who lived between 1478 and 1511 and heads the list of great Venetian painters. The book shows years of loving study and is profusely illustrated, beginning with the three pictures which have alone remained unchallenged as to their authenticity, followed by forty others which Mr. Cook gives his reasons for believing were also painted by Giorgione. This man, gifted in music as well as painting, was carried off by the plague in his thirty-fourth year which caused "extreme grief to his many friends to whom he was endeared by his many excellent qualities." Yet it was not until about thirty years ago that his memory was rescued from the hands of undiscerning critics who were fast bestowing the fame of his poetic paintings upon other artists. To Mr. Cook, Giorgione's only real modern biographer, belongs the credit of establishing him in his own. The student of masterpieces, as well as the general art reader will find this a valuable and interesting book.

There are artists who express themselves only with the brush. Their story may be of deep significance, but you must find it out for yourself. There are a few artists whose power with the brush extends as well to the pen. Of these we may count John La Farge, one of the apostles of art whose wide development shows itself in his knowledge and ability to express himself in various mediums. The Macmillan Company have recently issued, under the title of "Considerations on Painting," a series of six lectures given by John La Farge at the Metropolitan Museum of New York in 1893. In the preface, the artist deprecates the fact that these lectures, which were given to students with direct reference to subjects in the museum, could not have been made more general before publication. This is no disadvantage to the discerning reader who will recognize at once that the book belongs to the lasting contributions to art.

B. J.

* Giorgione. George Bell & Sons, London. Price $1.75.

† Considerations on Painting. John La Farge. Macmillan Co. Price $1.25. For sale by A. C. McClurg & Co.

DO YOU WANT TO ENJOY YOURSELF?

If so why not take advantage of the unusually low round trip rates offered by the **UNION PACIFIC R. R,** and visit the picturesque resorts of **COLORADO,** the **GREAT SALT LAKE,** or the world renowned **CALIFORNIA?**

If your nearest ticket agent cannot give you particulars write to undersigned for pamphlets and full information.

W. H. KNIGHT, GEN'L AGENT,
193 So. Clark Street.....Chicago.

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.
JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.
EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas.	Jane Addams.	John W. Chadwick.
Caroline Bartlett Crane.	Emil G. Hirsch.	E. P. Powell.
Oscar L. Triggs.	R. A. White.	Joseph Stoltz.
John Faville.	Frederick Starr	Granville Ross Pike.
Henry M. Simmons.	Frederick E. Dewhurst	Joseph H. Crooker.

THE FIELD.

"The World is my Country; to do good is my Religion."

Confession of Faith.

Creeds and confessions? High church or the Low?
I cannot say; but you would vastly please us
If with some pointed scripture you could show
To which of these belonged the Savior, Jesus.
I think to all or none. Not curious creeds
Or ordered forms of churchly rule He taught,
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope,
Bishop nor dean, may stamp a party name;
But Jesus with his largely human scope
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

John Stuart Blackie.

Foreign Notes.

LONDON.—Monsieur Bouet Manry, in *Le Protestant* of June 8 gives an interesting account of the various religious gatherings held in London during the last week in May under the auspices of the British and Foreign Unitarian Association, the Sunday-School Society and the Interntaional Council of Unitarian Christians and other religious liberals.

These meetings, the first of the twentieth century, were opened by two religious services, one at Essex hall, headuarters of the British Unitarian Association, the other in the Portland Street chapel, of which Dr. Martineau was pastor from 1858 to 1872. Monday and Tuesday were devoted to sessions of the Temperans and Sunday-School societies and to the Unitarian triennial conference. On Tuesday evening at 8 o'clock members of these various bodies gathered in St. James Hall to the number of two or three thousand for a service, at which Rev. Vaneltine Davis Presided. The sermon was delivered by Rev. Stopford Brooke, who took as his text the words, "The Kingdom of God Is Within You." In his discourse he reviewed briefly the progress of religious thought in England since the publication of Essays and Reviews, showing the gradual abandonment by orthodoxy of many of the positions it then defended against the Unitarians. He closed with a magnificent eulogy of the character of Jesus, love for whom must be an essential motive power in any vital religions.

Wednesday evening was taken up by the annual meeting of the British and Foreign Unitarian Association, presided over by Sir John Brunner, M.P. The reports of its treasurer and secretary were most encouraging. In the afternoon a conference of the presidents, secretaries and treasurers of distict associations was held. In the evening 1,500 English and foreign delegates gathered in the Royal Institute of Water Color Artists, where Sir John and Lady Brunner gave a reception and concert in honor of the guests. This closed the sessions of the Unitarian association.

May 30 began the meetings of the International Unitarian Council, the new organization projected on the occasion of the seventy-fifth anniversary of the American Unitarian Association in Boston. This was the great novelty. Our own Charles Wendte, secretary, pointed out that the same consciousness of increasing ties, and closer ones, interntaionally, which finds such frequent expression in expositions and international congresses, has led, in the religions world, to pan-Anglican, pan-Presbyterian and Methodist conferences, the great Ecumunical Missionary Conference, the Parliament of Religions, etc. It was the same fraternal impulse which led the group of American and Hungarian Unitarians and members of the Brahmo-Somaj assembled in Boston May 25, 1900, to take steps for the formation of this council, whose "aim is to establish rela-

tions among those who, in any country, aspire to unite pure religion with perfect liberty, and to promote among such a spirit of solidarity and co-operation."

The opening was a devotional one, led by Rev. F. K. Freeston, of Kensington, after which the president, Prof. J. Estlin Carpenter, of Manchester College, Oxford, delivered a masterly address. At the close of this address Mr. Harwood, chairman o fthe hispitality committee, welcomed the delegates of clever foreign countries: France, Germany, the Netherlands, Iceland, Denmark, Hungary, Switzerland, Italy, Russia, British India and the United States. His remarks were most happy and were responded to by a brief word of greeting from some representative of each of the countries mentioned.

Thursday afternoon and all of Friday were devoted to the reading of papers by various delegates. Among these may be mentioned one by Mr. Graham Wallace, on Religion and Empire; one by Vladimir Tchertkov, a friend of Tolstoi, on Thoughts and Experiences of a Free Believer in Russia; the addresses by Messrs. Fontanes and Reville on the role of Protestantism in France, and one by the Rev. Wicksteed on the ideas of Wordsworth and the nineteenth century. Friday evennig there was a brilliant reception for the delegates given by Sir John and Lady Brunner in the salons of the Grafton Gallery.

Saturday morning at its final session the council decdied to hold the next general meeting in 1903 in one of the countries of central Europe: the Netherlands, Switzerland or Hungary. A standing committee was appointed to make the necessary arrangements. With thanks to President Carpenter, the secretary and the local committee and hosts, the council adjourned, its members carrying away pleasant memories and the sense of a new source of power for the promotion of religious liberty and progress.

PARIS.—In response to invitation of the vice-rector of the University of Paris to consider the nomination of a candidate to replace the late Auguste Sobotier as dean of the Protestant Theological Faculty, the council of that faculty submitted, with but one dissenting voice, the names of Mr. Menagoz as its first choice and Mr. Bovet?Maury as its second. The former, by virtue of his present position in the faculty, acted as substitute for Dean Sabatier from the very beginning of his illness and is his natural successor.

AMSTERDAM.—In the spring election of the consistory of the Walloon Church the liberal list won by 273 votes to 260 for the orthodox candidates. The liberals had five votes more than last year, while the orthodox lost eight. M. E. H.

IN MEMORIAM.—The numerous American friends of our friend and brother, Mr. B. Nagarker, of Bombay, will learn with sincere sorrow that his wife, Mrs. Tarabai, passed into the higher life on Sunday noon, the 19th of May, under the pangs of premature childbirth. Owing to the repeated visitations of the plague in Bombay, Mr. Nagarkar left that city soon after his return from America towards the close of 1899. Ever since he has been working at Hydrabad (Sind). It was here that sister Tarabai breathed her last. She was about thirty years of age, and leaves behind her four young boys, the youngest of whom is only six. Born in one of the privileged classes (the highest caste) of her own country, she had outgrown the superstitions of caste and idolatry and was heartily at one with her husband in the many religious and social reforms that the Brahms Somaj has been working for. Unlike the average woman of her own country she was well educated in English and in her own native tongue. In the course of his two prolonged visits to this country Mr. Nagarkar traveled extensively throughout the United States, and made many friends, mainly among the constituents of the UNITY; and the sincere sympathies of all of them will be with Mr. Nagarkar and his four little ones on the occasion of this heavy bereavement.

RYDER MEMORIAL CHURCH.—The annual parish meeting of Ryder Memorial Church, held on the evening of Friday, June 7, was the most largely attended and enthusiastic of any in the history of the church. The health of the pastor, Rev. Frederick W. Millar, had been so uncertain during the past year that he had signified his desire to resign his charge and had advised his people to call another pastor. But the sentiment of the meeting was too apparent from the outset to make it possible to concur in his suggestion. The reports which were read from the various departments were so encouraging as to add to the desire to retain the pastor who had from a mere handful of parishioners, evolved in six years a prosperous church, keeping in touch with advanced ideas in theology, practical religion and reform and philanthropic work. A unanimous call was therefore extended to Mr. Millar to remain, and it was further decided by vote to change the present system by which a pastor is called from year to year, and to make the position a settled one, subject to change only by request of the pastor or his flock. During the past winter a course of sermons on the great religions of the past has excited much interest, showing that most of the fundamental truths of religion existed in all of them, the last and greatest teacher, Jesus of Nazareth, having in his life and preaching included all the essentials in a perfect gospel. Classes in literature and spiritual science were held regularly during the winter. The amount of money raised by the Ladies' Aid Society was over $800 for one year.

Good Heart.

It's no in titles or in rank,
It's no in wealth like Lon'on bank,
To purchase peace and rest;
It's no in makin' muckle mair;
It's no in books; it's no in lear
To make us truly blest;
If happiness hae not her seat
And center in the breast,
We may be wise, or rich, or great,
But never be blest;
Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang. *Burns.*

San Francisco, 1901.

On acount of the fifth international convention of the Epworth League at San Francisco in July, the Southern Pacific Company and its connections will sell exceedingly low rate round trip tickets. In fact, tickets will be sold from the East for the round trip to San Francisco at rates much less than the normal one-way fare, and further, they can be purchased to read westware via any of the Southern Pacific's three routes—Sunset, Ogden or Shasta—returning via the same or either of the others.

These low rate round trip tickets will be on sale daily, July 6th to 13th, inclusive, and will be good for return until August 31st, permitting stopovers at all points of interest, en route, both going and returning.

The Southern Pacific Company and its connections operate through sleeping car lines from various eastern points.

Information relative to the rates, routes and through service will be cheerfully furnished by W. G. Neimyer, G. W. A., S. P. Co., 238 Clark street, Chicago, Ill.

CINCINNATI EXCURSION.

Via Monon Route and C. H. & D. Railway. One fare for the round trip. Tickets on sale July 5—7, good returning to Aug. 31 by depositing with agent at Cincinnati. :: :: :: ::

City Ticket Office 232 Clark St.

....CHICAGO....

WHY NOT A TRIP

—TO—

CALIFORNIA

THIS SUMMER?

Do you realize that the most attractive

Seaside and Mountain Resorts

in the World are in California and that they are quickly and comfortably reached via the

Southern Pacific Co.?

July 6th to 13th inclusive, exceedingly

Special Low Rate.

Round Trip Tickets will be sold account of the Fifth International Convention of the Epworth League to be held in

San Francisco.

These special Low Rates will be available to all, whether members of the League or not, and tickets can be purchased to go via any of the

SOUTHERN PACIFIC COMPANY'S

THREE ROUTES

SUNSET, OGDEN or SHASTA,

returning the same or either of the others.

Through Pullman Vestibuled Sleeping Cars. First Class and Tourist.

For particulars address

G. W. NEIMYER, Gen'l Western Agent, 238 Clark Street :: :: Chicago, Ill.

THE CONGRESS OF RELIGION.

SEVENTH GENERAL SESSION TO BE HELD IN BUFFALO JUNE 26th TO JULY 1st

THE NEW YORK CONFERENCE OF RELIGION AND THE FREE RELIGIOUS ASSOCIATION CO-OPERATING.

PROGRAM, SUBJECT TO CHANGE.

PROBLEMS OF RELIGION IN THE NEW CENTURY.

Wednesday, June 26, 8 p. m., OPENING SESSION, *Temple Beth-Zion.*

1. Devotional exercises.
2. "Welcome to City," by Rev. O. P. Gifford.
3. "To Churches," by Dr. Israel Aaron.
4. "To Pan-American," by J. H. Milburn, president of the Pan-American Exposition.
5. Response and opening sermon, by Rev. H. W. Thomas, president of the Congress of Religion.

Thursday Morning, 10 o'clock, Church of Our Father (Unitarian), Delmar avenue near Huron street; Rev. Adelbert Hudson, pastor.

NEW CENTURY PROBLEMS OF RELIGION IN THE HOME AND SCHOOL.

Addresses by Mrs. Alice Freeman Palmer, Cambridge, Mass., "The Moral and Religious Life of Young Women;" Miss Ellen Sabin, president of Milwaukee Downer College, Milwaukee "Ethics and Education"; Prof. D. G. Duvall, Wesleyan College, Delaware, O., "Religious Care of the Adolescent"; Rev. Frank O. Hall, of Cambridge, Mass., and others.

Thursday afternoon, 4 o'clock, meeting in the "Tent Evangelist."

PROBLEMS OF RELIGION FOR THE WORLD OF BUSINESS.

Rev. Charles F. Dole, of Boston, "What is Business For"; Prof. J. W. Jenks, Cornell University, "Social Effects of the Concentration of Wealth"; N. O. Nelson, Esq., St. Louis, "Better Homes for the Toilers"; Mrs. Florence Kelley, Corresponding Secretary National Consumers' League, New York City, "The Consumers' League."

Thursday, 8 p. m., Church of the Messiah, (Universalist), North and Mariner streets; pastor, Rev. L. M. Powers.

PROBLEMS OF RELIGION FOR THE CHURCH.

Addresses by Prof. George William Knox, Union Theological Seminary, New York, "The Religious Problem for the Church"; Prof. Walter G. Everett, Brown University, Rhode Island; "The Church and the Educated Classes"; Rev. S. R. Calthrop, Syracuse, N. Y., "Experimental Theology and Experimental Religion."

Friday Morning, 10 o'clock, Church of Our Father.

PROBLEMS FOR THE CHURCH, continued.

Prof. Orello Cone, Canton Theological School, Canton, N. Y., "The Tendency Toward Agreement of New Testament Scholars"; Rev. J. A. Rondthaler, pastor Fullerton Ave. Presbyterian Church, "The Non-Combative in Religion."

Friday Afternoon, 4 o'clock, "Tent Evangelist."

PROBLEMS OF AMUSEMENT.

Addresses by Rev. Merle St. Croix Wright, of New York; R. A. White, of Chicago, and others, "Relation of the Church to Amusements"; Dr. Smith Baker, of Utica, N. Y., "Young Men and War."

Friday Evening, 8 o'clock, Delaware Baptist Church, Delmar avenue, near Utica street; pastor, Rev. O. P. Gifford.

RELIGIOUS PROBLEMS FOR THE STATE.

Addresses by Hon. Bird S. Coler, of New York, "Religion in Politics;" Hon. John A. Taylor, of New York, "Religion as a Factor in Citizenship;" Prof. Frank Parsons, Boston Law School, "Religion and Public Ownership," and others.

Saturday, June 29, 10 a. m., Church of Our Father. Sessions in charge of New York Conference of Religion.

Addresses by Prof. William Newton Clarke, D. D., Hamilton, N. Y., "Religion as an Experience"; Rev. William M. Brundage, D. D., Albany, N. Y.; Prof. Nathaniel Schmidt, Cornell University, and Rev. Thomas C. Straus, Peekskill, N. Y., "Biblical Criticism as Promotive of Religion."

Saturday, 4 p. m., "Tent Evangelist." An Interconfessional Fellowship Meeting, led by Theodore F. Seward, Secretary of the Union Golden Rule Brotherhood. Sister Sanghamitta will bring a message from Buddhism. Other addresses.

Saturday, 8 p. m., Westminster Presbyterian Church, Delaware avenue, near North street; pastor, Rev. Van Vranken Homes. Sessions in charge of New York Conference of Religion.

Address by Mr. Frank Moss, New York City, and Rev. William Burnett Wright, D. D., Buffalo, on "The Civic Conscience"; Rev. M. H. Harris, Ph. D., New York City, and Mrs. Samuel E. Eastman, Elmira, N. Y., on "Possibilities of Common Worship."

Sunday, June 30, the Congress speakers will occupy various churches Sunday morning.

Sunday, 7:30 p. m., Peace Conference will be held in the "Tent Evangelist," Dr. E. G. Hirsch, of Chicago, presiding and making the opening address; Benjamin F. Trueblood, secretary of the American Peace Society, "The Golden rule in Internationalism"; and others.

Free Religious Association of America.

Convention in Buffalo, N. Y., Monday, July 1, 1901. Co-operating with the Congress of Religion.

Subject for the Morning and Afternoon Conferences, "The Outlook for Religious Freedom in the Present World Crisis."

Morning Session, 10 a. m., Church of Our Father (Unitarian), Delmar avenue near Huron street; Rev. Adelbert L. Hudson, minister.

Address of Welcome, Rev. Adelbert L. Hudson.

Opening address by the President of the Free Religious Association, Dr. Lewis G. James, of Cambridge, Mass., "The Free Religious Association, Its History and Aims"; Rev. J. T. Sunderland, Toronto, Canada, "Force vs. Freedom and Love in Religious Propagandism"; Mr. Shehadi Abd-Allah Shehadi, of Syria, "Cornelius Van Dyck, the Ideal Missionary"; Sister Sanghamitta, of Colombo, Ceylon, "Buddha's Message"; Jenkin Lloyd Jones, of Chicago.

Afternoon Session in The Tent Evangelist.

"Ralph Waldo Emerson and the Transcendental Movement," by Wm. C. Gannett, of Rochester, N. Y.

Evening Session, Temple Beth-Zion.

Prof. Nathaniel Schmidt, of Cornell University, "Academic Freedom"; Swami Abhedamanda, of India, "The True Missionary Method"; Mr. J. H. Grairo, of Ceylon, "How the East has Solved the Problem of Freedom in Religion."

Discussion in five minute addresses if time permits.

PLACES OF MEETING.—The "Church of Our Father" where the morning sessions will be held is a down town church conveniently located to the hotels, boarding houses, rooms. The "Tent Evangelist," the hospitalities of which are extended to the Congress by the proprietor of *The New York Evangelist* is conveniently located on one of the main street car lines, a short distance from the "GATE BEAUTIFUL" of the Pan-American Exposition, and can be conveniently visited by the guests on their way home from a day's study of the exposition or on their way out to an enjoyment of the evening display. The evening meetings will be held in the churches located in the residence districts to better accommodate the citizens of Buffalo.

PLACES OF ENTERTAINMENT.—"The Castle Inn" of which President Fillmore's old homestead is the nucleus will be the Congress' headquarters where officers of the Congress may be found. It is situated on Niagara Square and Delaware Ave. Terms $3 per day, American plan, two in a room. Rooms can be secured in the neighborhood or in desirable parts of the city at $1 per day. The secretary of the local committee, Rev. Burris A. Jenkins, 325 Bryant St., Buffalo, will engage such rooms as may be applied for by mail beforehand.

RAILROADS.—All the great railway systems will be carrying passengers at that time on special rates to Buffalo. For particulars inquire of your local agents.

For further particulars consult revised and enlarged issues of this program in succeeding issues of "Unity."

LOCAL COMMITTEE.—Rev. O. P. Gifford, D.D., Chairman, Delaware Ave. Baptist Church; Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist); Rev. Israel Aaron, D.D., Beth-Zion Temple; Rev. Chas. E. Locke, D.D., Delaware Ave. M. E. Church; Rev. Chas. E. Rhodes, Park Presbyterian Church; Rev. Burris A Jenkins, Secretary, Richmond Ave. Church of Christ (Disciples).

CO-OPERATING COMMITTEE OF THE NEW YORK CONFERENCE.—Rev. S. Leighton Williams, Secretary; Rev. T. R. Slicer, All Souls Church, New York; Mr. J. M. Whiton, Ph. D., "The Outlook," New York.

CO-OPERATING COMMITTEE OF THE FREE RELIGIOUS ASSOCIATION.—Lewis G. Janes, President; T. W. Higginson, Vice-President; Edwin D. Mead.

Any subscription to the funds of the Congress to help carry out this program will be gratefully received. Correspondence solicited.

JENKIN LLOYD JONES, Secretary,
3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION

PRESIDENT
HIRAM W. THOMAS, D. D., 535 Monroe St., Chicago

GENERAL SECRETARY
JENKIN LLOYD JONES, 3939 Langley Ave., Chicago.

TREASURER
LEO FOX, 172 Washington Street, Chicago.

VICE-PRESIDENTS

COL. T. W. HIGGINSON, CAMBRIDGE, MASS. · E. G. HIRSCH, PH. D., CHICAGO. · S. M. CROTHERS, D. D., CAMBRIDGE, MASS. · R. HEBER NEWTON, D. D., NEW YORK CITY. · ALFRED MOMERIE, D. D., LONDON, G. B. · E. P. POWELL, CLINTON, N. Y.

....DIRECTORS....

TERM EXPIRES 1901

PAUL CARUS, Chicago.
HANNAH G. SOLOMON, Chicago.
PHILIP S. MOXOM, Springfield, Mass.
FRANK O. HALL, Cambridge, Mass.
EDWIN D. MEAD, Boston.
DAVID STARR JORDAN Leland Stanford, Cal.
WASHINGTON GLADDEN, Columbus, O.
JOSEPH STOLZ, Chicago.
BOOKER T. WASHINGTON, Tuskegee, Ala.
MRS. OLE BULL, Cambridge, Mass.

TERM EXPIRES 1902

NATHANIEL SCHMIDT, Ithaca, N. Y.
F. E. DEWHURST, Chicago.
LEWIS G. JANES, Cambridge, Mass.
J. H. CROOKER, Ann Arbor, Mich.
JOHN FAVILLE, Peoria, Ill.
MRS. FREDERICK NATHAN, New York City.
GRANVILLE R. PIKE, Chicago.
R. A. WHITE, Chicago.
W. C. GANNETT, Rochester, N. Y.
CHARLES F. CARTER, Lexington, Mass

Seventh Annual Meeting, Buffalo, June 26-30 1901.

TO UNITE IN A LARGER FELLOWSHIP and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

—*From "Articles of Incorporation" of the Congress of Religion.*

THE CONGRESS OF RELIGION, assembled at Boston in its sixth general session would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Adopted at the Sixth Session of the Congress of Religion, Boston, April 27, 1900.

THE CONGRESS OF RELIGION

Membership Subscription Card.

JENKIN LLOYD JONES, GEN'L SECRETARY, 3939 LANGLEY AVE., CHICAGO.

PLEASE ENROLL ME AS

LIFE MEMBER ($25.00) ANNUAL MEMBER ($5.00)

Name_____

Address_____

Date_____ 190

Erase membership not used. If accompanied with money, pin to card and mark paid.

Trial Subscription 50 cents for 4 months, containing stenographic report of the Buffalo Congress.

$2.00 PER ANNUM. **ESTABLISHED 1878.**

UNITY

THE ORGAN OF THE CONGRESS OF RELIGION

HE HATH MADE OF ONE ALL NATIONS OF MEN.

UNITY PUBLISHING COMPANY,
3939 Langley Ave., Chicago, Ill.

Please enter my subscription for UNITY for one year from

_____ 190

Name_____

Address_____

BULLETIN
MONON TRAINS
On Time
MONON ROUTE
AND
C. H. & D. Rwy.
THE DIRECT LINE BETWEEN
CHICAGO, INDIANAPOLIS, AND CINCINNATI.
4 Trains daily
CITY OFFICE 232 CLARK ST.,
CHICAGO.

Universal satisfaction given by
KINGSFORD'S
OSWEGO
"PURE"
STARCH
for the Laundry.

Special Free Illustrated
Epworth League Folder
PUBLISHED BY THE
CHICAGO & ALTON RY.
"The Only Way" to San Francisco
FOR THE
Epworth League Convention.
Folder contains not only information regarding the journey, but where to go, what to see, and what to wear after you reach the Coast. There exists no publication which contains as complete information for the intending California visitor. It is free. A postal card brings it to you.
GEO. J. CHARLTON,
General Passenger Agent Chicago & Alton Ry.
CHICAGO, ILL.

YELLOWSTONE PARK.
Extended tour, leisurely itinerary with long stops in the Park. Private coaches for exclusive use on the drive. Pullman sleeping and dining cars. Established limit to number going. Escort of the American Tourist Association, Reau Campbell, General Manager, 1423 Marquette Building, Chicago. Colorado and Alaska tours also.
Tickets Include All Expenses Everywhere.
Train leaves Chicago via Chicago, Milwaukee & St. Paul R'y, Tuesday, July 9, 10:00 p. m.

OMAHA
SIOUX CITY
THE ST. PAUL ROAD
Chicago, Milwaukee & St. Paul Ry.
SHORT LINE
ELECTRIC-LIGHTED TRAINS
ACROSS THE CONTINENT.
Ticket Office, 95 Adams Street.

DIVINITY SCHOOL
—OF—
HARVARD UNIVERSITY
CAMBRIDGE, MASS.
AN UNDENOMINATIONAL SCHOOL OF THEOLOGY.
Announcement for 1901-02, Now Ready.

$50.00
California
AND RETURN
Tickets on sale July 6 to 13; return limit August 31, 1901, via
Chicago & North-Western
Union Pacific
Southern Pacific
THE OVERLAND LIMITED, the luxurious every-day train, leaves Chicago 6.30 p. m. Only three days en route. All meals in Dining Cars; Buffet Library Cars (with barber). Two other fast trains 10.00 a. m. and 11.30 p. m. daily. The best of everything. Call on any agent for tickets or address
481 Broadway, - New York | 435 Vine St., - Cincinnati
601 Chest't St., Philadelphia | 507 Smithf'ld St., Pittsburg
368 Washington St., Boston | 234 Superior St., Cleveland
301 Main St., - - Buffalo | 17 Campus Martius, Detroit
212 Clark St., - Chicago | 2 King St., East, Toronto, Ont.

$50.00 TO CALIFORNIA AND BACK THIS SUMMER.
AN ILLUSTRATED BOOK, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the CHICAGO & NORTH-WESTERN R'Y. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only $50.00 for the round trip from Chicago, with corresponding rates from other points. Copy of this book may be had free upon application to W. B. KNISKERN, 22 Fifth Ave., Chicago, Ill.

CHICAGO,
MILWAUKEE & ST. PAUL
RAILWAY.
ELECTRIC LIGHTED TRAINS BETWEEN
Chicago,
Des Moines,
Sioux City,
Omaha,
Chicago,
Milwaukee,
St. Paul,
Minneapolis,
EVERY DAY IN THE WEEK.
City Ticket Office: 95 Adams Street.
Union Passenger Station
Madison, Adams and Canal Streets
Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE
SAPOLIO